

THE  
Arminian Magazine,

For MAY 1790.

PREDESTINATION CALMLY CONSIDERED.

[BY JOHN WESLEY, M. A.]

*That to the height of this great argument  
I may assert eternal Providence,  
And justify the ways of God with man.* MILTON.

I AM inclined to believe, that many of those who enjoy the faith which worketh by love, may remember some time when the power of the Highest wrought upon them in an eminent manner; when the voice of the Lord laid the mountains low, brake all the rocks in pieces, and mightily shed abroad his love in their hearts, by the Holy Ghost given unto them. And at that time, it is certain they had no power to *resist* the grace of GOD. They were then no more able to stop the course of that torrent which carried all before it, than to stem the waves of the sea with their hand, or to stay the sun in the midst of heaven.

II. And the children of GOD may continually observe, how his love leads them on from faith to faith; with what tenderness he watches over their souls; with what care he brings them back if they go astray, and then upholds their going in his path, that their footsteps may not slide. They

cannot but observe, how unwilling he is, to let them go from serving him: and how, notwithstanding the stubbornness of their wills, and the wildness of their passions, he goes on in his work, conquering and to conquer, till he put all his enemies under his feet.

III. The further this work is carried on in their hearts, the more earnestly do they cry out, *Not unto us, O Lord, but unto thy name give the praise, for thy mercy and for thy truth's sake.* The more deeply are they convinced, that *by grace we are saved; not of works, lest any man should boast:* that we are not pardoned and accepted with GOD, for the sake of any thing we have done, but wholly and solely for the sake of Christ, of what he hath done and suffered for us. The more assuredly likewise do they know that the condition of this acceptance is faith alone: before which gift of GOD no good work can be done, none which hath not in it the nature of sin.

IV. How *easily* then may a believer infer, from what he hath experienced in his own soul, that the true grace of GOD *always* works *irresistibly* in every believer: that GOD will finish wherever he has begun this work, so that it is *impossible* for any believer to *fall from grace*: and lastly, that the reason why GOD gives this to some only, and not to others, is because of his own will: without any previous regard either to their faith or works, he hath *absolutely, unconditionally predestinated* them to life, before the foundation of the world.

V. Agreeable hereto, in the Protestant confession of faith, drawn up at *Paris*, in the year 1559, we have these words: Article 12.

“ We believe, that out of the general corruption and condemnation in which all men are plunged, GOD draws those whom in his eternal and unalterable counsel he has elected by his goodness and mercy, through our Lord Jesus Christ, without considering their works, leaving the others in the same corruption and condemnation.”

VI. To

VI. To the same effect speak the Dutch divines, assembled at *Dort*, in the year 1618. Their words are: Article 6. *et seq.*

“Whereas, in process of time, GOD bestowed faith on some, and not on others, this proceeds from his eternal decrees.—According to which he softens the hearts of the elect, and leaveth them that are not elect in their wickedness and hardness.

“And herein is discovered the difference put between men equally lost, that is to say, the decree of Election and Reprobation.

“Election is, the unchangeable decree of GOD, by which, before the foundation of the world, he hath chosen in Christ unto salvation a set number of men. This Election is one and the same of all who are to be saved.

“Not all men are elected, but some are not elected; whom GOD in his unchangeable good-pleasure hath decreed to leave in the common misery, and not to bestow saving faith upon them; but leaving them in their own ways, at last to condemn and punish them everlastingly for their unbelief, and also for their other sins. And this is the decree of Reprobation.”

VII. Likewise, in the confession of faith set forth by the assembly of English and Scotch divines, in the year 1646, are these words, chap. iii.

“GOD from all eternity did unchangeably ordain whatsoever comes to pass.

“By the decree of GOD, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.

“These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

“Those of mankind that are predestinated unto life, GOD, before the foundation of the world — hath chosen in Christ unto everlasting glory — without any foresight of faith or good works,

“The

“ The rest of mankind, GOD was pleased — for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath.”

No less express are Mr. *Calvin's* words, in his *Christian Institutions*, chap. xxi. sect. 1.

“ All men are not created for the same end ; but some are fore-ordained to eternal life, others to eternal damnation. So according as every man was created for the one end or the other, we say, he was *elected*, i. e. predestinated to life, or *reprobated*, i. e. predestinated to damnation.”

VIII. Indeed there are some who assert the decree of Election, and not the decree of Reprobation. They assert, that GOD hath by a positive, unconditional decree, chosen some to life and salvation : but not that he hath by any such decree, devoted the rest of mankind to destruction. These are they to whom I would address myself first : and let me beseech you, brethren, by the mercies of GOD, to lift up your hearts to him, and to beg of him to free you from all prepossession, from the prejudices even of your tender years, and from whatsoever might hinder the light of GOD from shining in upon your souls : let us calmly and fairly weigh these things, in the balance of the sanctuary ; and let all be done in love and meekness of wisdom, as becomes those who are fighting under one Captain, and who humbly hope they are joint-heirs through him of the glory which shall be revealed.

I am verily persuaded, that in the uprightness of your heart, you defend the decree of unconditional Election : even in the same uprightness wherein you reject and abhor that of unconditional Reprobation. But consider, I entreat you, whether you are consistent with yourselves : consider, whether this Election can be separate from Reprobation ; whether one of them does not imply the other, so that in holding one, you must hold both.

IX. That this was the judgment of those who had the most deeply considered the nature of these decrees, of the  
assembly



assembly of English and Scotch divines, of the reformed churches both in *France* and the *Low-Countries*, and of Mr. *Calvin* himself, appears from their own words, beyond all possibility of contradiction. "Out of the general corruption" (saith the French church) "he draws those whom he hath elected; leaving the others in the same corruption, according to his immovable decree." "By the decree of GOD" (says the assembly of English and Scotch divines) "some are predestinated unto everlasting life, others, fore-ordained to everlasting death." "GOD hath once for all" (saith Mr. *Calvin*) "appointed, by an eternal and unchangeable decree, to whom he would give salvation, and whom he would devote to destruction." *Inst.* cap. iii. sect. 7. Nay, it is observable, Mr. *Calvin* speaks with utter contempt and disdain of all, who endeavour to separate the one from the other, who assert Election without Reprobation. "Many" (says he) "as it were to excuse GOD, own Election, and deny Reprobation. But this is quite silly and childish. For Election cannot stand without Reprobation. Whom GOD passes by, those he reprobates. It is one and the same thing." *Inst.* l. 3. c. 23. sect. 1.

X. Perhaps, upon deeper consideration, you will find yourselves of the same judgment. It may be, you also hold Reprobation, though you know it not. Do not you believe, that GOD who made *one vessel unto honour*, hath made *another unto eternal dishonour*? Do not you believe, that the men who *turn the grace of our GOD into lasciviousness*, were before ordained of GOD unto this condemnation? Do not you think, that for this same purpose, GOD raised Pharaoh up, that he might shew his sovereign power in his destruction? And that *Jacob have I loved, but Esau have I hated*, refers to their eternal state? Why then you hold absolute Reprobation; and you think *Esau* and *Pharaoh* were instances of it: as well as all those vessels made unto dishonour, those men before ordained unto condemnation.

XI. To set this matter in a still clearer light, you need only answer one question. Is any man saved, who is not elected? Is it possible, that any not elected, should be saved? If you say, No, you put an end to the doubt. You espouse Election and Reprobation together. You confirm Mr. *Calvin's* words, that "without Reprobation, Election itself cannot stand." You allow, though you were not sensible of it before, that "whom GOD elects not, them he reprobates."

Try whether it be possible, in any particular case, to separate Election from Reprobation. Take one of those who are supposed not to be elected; one whom GOD hath not chosen unto life and salvation. Can this man be saved from sin and hell? You answer, "No."—Why not? "Because he is not elected. Because GOD hath unchangeably decreed, to save so many souls and no more; and he is not of that number. Him GOD hath decreed to pass by; to leave him to everlasting destruction: in consequence of which irresistible decree, the man perishes everlastingly." O, my brethren, how small is the difference between this and a broad, bare-faced reprobation.

XII. Let me entreat you to make this case your own. In the midst of life you are in death; your soul is dead while you live, if you live in sin, if you do not live to GOD. And who can deliver you from the body of this death? Only the grace of GOD in Jesus Christ our Lord. But GOD hath decreed to give this grace to others only, and not to you: to leave *you* in unbelief and spiritual death, and for that unbelief to punish you with death everlasting. Well then mayest thou cry, even till thy throat is dry, "O wretched man that I am!" For an unchangeable, irresistible decree standeth between thee and the very possibility of salvation. Go now, and find out how to split the hair, between thy being reprobated, and not-elected: how to separate Reprobation, in its most effectual sense, from unconditional Election.

XIII. Acknow-

XII. Acknowledge then, that you hold Reprobation. Avow it in the face of the sun. To be consistent with yourself you must openly assert, that "without Reprobation *this* Election cannot stand." You know it cannot. You know if GOD hath fixed a decree, that *these men only* shall be saved, in such a decree it is manifestly implied, that *all other men* shall be damned. If GOD hath decreed, that *this* part of mankind, and no more, shall live eternally, you cannot but see, it is therein decreed, "that *the other part* shall never see life." O, let us deal ingenuously with each other! What we really hold, let us openly profess. And if Reprobation be the truth, it will bear the light; for *the word of our GOD shall stand for ever.*

XIV. Now then, without any extenuation on the one hand, or exaggeration on the other, let us look upon this doctrine (call it what you please) naked, and in its native colour. Before the foundations of the world were laid, GOD of his own mere will and pleasure, fixed a decree concerning all the children of men who should be born unto the end of the world. This decree was unchangeable with regard to GOD, and irresistible with regard to man. And herein it was ordained, that one part of mankind should be saved from sin and hell, and all the rest left to perish for ever and ever, without help, without hope. That none of these should have that grace, which alone could prevent their dwelling with everlasting burnings, GOD decreed for this cause alone, "because it was his "good pleasure:" and for this end, "to shew forth his "glorious power, and his sovereignty over all the "earth."

XV. Now can you, upon reflection, believe this? Perhaps you will say. "I do not think about it." That will never do. You not only think about it (though it may be, confusedly) but speak about it too, whenever you speak of unconditional Election. You do not think about it! What do you mean? Do you never think about *Esau* or *Pharaoh*? Or in general, about a *certain number* of souls, whom *alone*  
GOD

GOD hath decreed to save? Why in that very thought Reprobation lurks: it entered your heart the very moment *that* entered: it stays as long as that stays: and you cannot speak that thought without speaking of Reprobation. True, it is covered with fig-leaves, so that a heedless eye may not observe it to be there. But if you narrowly observe, unconditional Election cannot appear, without the cloven foot of Reprobation.

XVI. But do not the scriptures speak of *Election*? They say, St. Paul was "an *elect*ed or chosen vessel:" Nay, and speak of great numbers of men, as "*elect*," according "to the fore-knowledge of GOD." "You cannot therefore deny, there is such a thing as *Election*. And if "there be, what do you mean by it?"

I will tell you, in all plainness and simplicity. I believe it commonly means one of these two things; first, a divine appointment of some particular men, to do some particular work in the world. And this Election I believe to be not only personal, but absolute and unconditional. Thus Cyrus was *elect*ed to rebuild the temple, and St. Paul, with the twelve, to preach the gospel. But I do not find this to have any necessary connection with eternal happiness. Nay, it is plain, it has not: for one who is *elect*ed in this sense, may yet be lost eternally. *Have I not chosen* (elect<sup>d</sup>) *you twelve*? saith our Lord: yet *one of you hath a devil*. Judas, you see, was *elect*ed as well as the rest: yet is his lot with the devil and his angels.

[Continued at page 261.]

---

## S E R M O N XVII.

On ROMANS XV. 2.

*Let every one of us please his neighbour for his good to edification.*

1. **U**NDoubtedly the duty here prescribed is incumbent on all mankind: at least on every one of



of those, to whom are intrusted the oracles of GOD. For it is here enjoined to every one without exception, that names the name of Christ. And the person whom every one is commanded to please is *his neighbour*, that is, every child of man. Only we are to remember here, what the same apostle speaks upon a similar occasion. *If it be possible, as much as lieth in you, live peaceably with all men.* In like manner we are to please all men, if it be possible, as much as lieth in us: but strictly speaking, it is not possible: it is what no man ever did, nor ever will perform. But suppose we use our utmost diligence, be the event as it may, we fulfil our duty.

2. We may farther observe, in how admirable a manner the apostle limits this direction: otherwise, were it pursued without any limitation, it might produce the most mischievous consequences. We are directed to please them *for their good*: not barely for the sake of pleasing them, or pleasing ourselves: much less of pleasing them to their hurt, which is so frequently done: indeed continually done, by those who do not love their neighbour as themselves. Nor is it only their temporal good, which we are to aim at in pleasing our neighbour; but what is of infinitely greater consequence, we are to do it *for their edification*: in such a manner as may conduce to their spiritual and eternal good. We are so to please them, that the pleasure may not perish in the using, but may redound to their lasting advantage: may make them wiser and better, holier and happier, both in time and in eternity.

3. Many are the treatises and discourses which have been published on this important subject. But all of them that I have either seen or heard, were miserably defective. Hardly one of them proposed the right end: one and all had some lower design in pleasing men, than to save their souls, to build them up in love and holiness. Of consequence, they were not likely to propose the right means, for the attainment of that end. One celebrated tract of this kind, entitled *The Courtier*, was published in *Spain*, about two hundred years ago, and translated into various languages. But it has nothing to do with edification, and



is therefore quite wide of the mark. Another treatise, entitled *The Compleat Courtier*, was published in our country, in the reign of king *Charles* the Second, and (as it seems) by a retainer to his court: in this there are several very sensible advices, concerning our outward behaviour: and many little improprieties in word or action are observed, whereby men displease others without intending it: but this author likewise has no view at all to the spiritual or eternal good of his neighbour. Seventy or eighty years ago another book was printed in *London*, entitled *The Art of Pleasing*. But as it was wrote in a languid manner, and contained only common, trite observations, it was not likely to be of use to men of understanding, and still less to men of piety.

4. But it may be asked, Has not the subject been since treated of by a writer of a very different character? Is it not exhausted, by one who was himself a consummate master of the art of pleasing? And who writing to one he tenderly loved, to a favourite son, gives him all the advices which his great understanding, improved by various learning, and the experience of many years, and much converse with all sorts of men, could suggest? I mean the late lord *Chesterfield*, the general darling of all the *Irish*, as well as the *English* nation.

5. The means of pleasing which this wise and indulgent parent continually and earnestly recommends to his darling child, and on which he doubtless formed both his tempers and outward conduct,

“ Till death untimely stopp'd his tuneful tongue,”

were, first, *Making love* (in the grossest sense) to all the married women, whom he conveniently could. (Single women he advises him to refrain from, for fear of disagreeable consequences.) Secondly, Constant and careful *diffimulation*, always wearing a mask: trusting no man upon earth, so as to let him know his real thoughts, but perpetually seeming to mean what he did not mean, and seeming to be what he was not. Thirdly, Well-devised *lying* to all  
all

all sorts of people, speaking what was farthest from his heart: and in particular *flattering* men, women, and children, as the infallible way of pleasing them.

It needs no great art to shew that this is not the way to please our neighbour *for his good*, or *to edification*. I shall endeavour to shew, that there is a better way of doing it; and indeed a way diametrically opposite to this. It consists

I. In removing hinderances out of the way, and

II. In using the means that directly tend to this end.

I. 1. I advise all that desire to *please their neighbour for his good to edification*, first, To remove all hinderances out of the way; or, in other words, to avoid every thing which tends to displease wise and good men, men of sound understanding and real piety. Now *cruelty, malice, envy, hatred, and revenge*, are displeasing to all wise and good men, to all who are endued with sound understanding and genuine piety. There is likewise another temper, nearly related to these, only in a lower kind, and which is usually found in common life, wherewith men in general are not pleased. We commonly call it *ill-nature*. With all possible care avoid all these: nay, and whatever bears any resemblance to them: as sourness, sternness, fullness, on the one hand; peevishness and fretfulness, on the other; if ever you hope to *please your neighbour for his good to edification*.

2. Next to cruelty, malice, and similar tempers, with the words and actions that naturally spring therefrom, nothing is more disgusting, not only to persons of sense and religion, but even to the generality of men, than *pride, haughtiness* of spirit, and its genuine fruit, an *assuming arrogant overbearing* behaviour. Even uncommon learning joined with shining talents, will not make amends for this: but a man of eminent endowments, if he be eminently haughty, will be despised by many, and disliked by all. Of this the famous master of *Trinity college in Cambridge*, was a remarkable instance. How few persons of his time had a stronger understanding or deeper learning than *Dr. Bentley*? And yet how few were less beloved? Unless one who was little, if at all inferior to him in sense or learning, and equally distant from humility, the author of the

Divine

Divine Legation of *Moses*. Whoever therefore desires to please his neighbour for his good, must take care of splitting upon this rock. Otherwise the same pride which impels him to seek the esteem of his neighbour, will infallibly hinder his attaining it.

3. Almost as disgusting to the generality of men as *Haughtiness* itself, is a *passionate* temper and behaviour. Men of a tender disposition are afraid even to converse with persons of this spirit. And others are not fond of their acquaintance, as frequently (perhaps when they expected nothing less) meeting with shocks, which if they bear for the present, yet they do not willingly put themselves in the way of meeting with them again. Hence passionate men have seldom many friends; at least, not for any length of time. Crowds indeed may attend them for a season, especially when it may promote their interest. But they are usually disgusted one after another, and fall off like leaves in autumn. If therefore you desire lastingly to please your neighbour for his good, by all possible means avoid violent passion.

4. Yea, and if you desire to please, even on this account, take that advice of the apostle, *Put away all lying*. It is the remark of an ingenious author, that of all vices *lying* never yet found an apologist, that would openly plead in its favour, whatever his private sentiments might be. But it should be remembered, Mr. *Addison* went to a better world, before Lord *Chesterfield's* letters were published. Perhaps his apology for it was the best that ever was, or can be made for so bad a cause. But after all, the labour he has bestowed upon it "has only semblance of worth; not substance." It has no solidity in it; it is nothing better than a shining phantom. And as lying can never be commendable or innocent, so neither can it be pleasing: at least, when it is stripped of its disguise, and appears in its own shape. Consequently it ought to be carefully avoided by all those who wish to please their neighbour for his good to edification.

5. But is not *flattery*, a man may say, one species of lying? And has not this been allowed in all ages, to be the

the sure means of pleasing? Has not a late witty writer, in his "Sentimental Journey," related some striking instances of this? I answer, It is true. Flattery is pleasing for awhile, and that not only to weak minds: as the desire of praise, whether deserved or undeserved, is planted in every child of man. But it is pleasing only for awhile. As soon as the mask drops off, as soon as it appears that the speaker meant nothing by his soft words, we are pleased no longer. Every man's own experience teaches him this. And we all know, that if a man continues to flatter, after his insincerity is discovered, it is disgustful, not agreeable. Therefore even this fashionable species of lying is to be avoided, by all that are desirous of pleasing their neighbour, to his lasting advantage.

6. Nay, whoever desires to do this, must remember, that not only *lying*, in every species of it, but even *disimulation*, (which is not the same with lying, though nearly related to it) is displeasing to men of understanding, though they have not religion. *Terence* represents even an old heathen, when it was imputed to him, as answering with indignation,

" *Simulare non est meum.*"

" Disimulation is no part of my character."

Guile, subtlety, cunning, the whole art of deceiving, by whatever terms it is expressed, is not accounted an accomplishment by wise men; but is indeed an abomination to them. And even those who practise it most, who are the greatest artificers of fraud, are not pleased with it in other men, neither are fond of conversing with those that practise it on themselves. Yea, the greatest deceivers are greatly displeased at them that play their own arts upon them.

II. Now if cruelty, malice, envy, hatred, revenge, ill-nature; if pride and haughtiness; if irrational anger; if lying and disimulation, together with guile, subtlety, and cunning, are all and every one displeasing to all men, especially



cially to wife and good men, we may easily gather from hence, what is the sure way to please them for their good to edification. Only we are to remember, that there are those in every time and place, whom we must not expect to please. We must not therefore be surpris'd, when we meet with men, who are not to be pleas'd any way. It is now as it was of old, when our Lord himself complain'd, *Whereunto shall I liken the men of this generation? They are like unto children sitting in the market-place, and saying to each other, We have piped unto you, but ye have not danced; we have mourned unto you, but ye have not wept.* But leaving these froward ones to themselves, we may reasonably hope to please others, by a careful and steady observation of the few directions following.

1. First, Let *love* not visit you as a transient guest, but be the constant, ruling temper of your soul. See that your heart be fill'd at all times and on all occasions, with real, undissembled benevolence, not to those only that love you, but to every soul of man. Let it pant in your heart, let it sparkle in your eyes, let it shine in all your actions. Whenever you open your lips, let it be with love, and let there be in your tongue the law of kindness. Your word will then distil as the rain, and as the dew upon the tender herb. Be not straiten'd or limited in your affection, but let it embrace every child of man. Every one that is born of a woman, has a claim to your good-will. You owe this not to some, but to all. And let all men know, that you desire both their temporal and eternal happiness as sincerely as you do your own.

2. Secondly, If you would please your neighbour for his good, study to be *lowly* in heart. Be little and vile in your own eyes, in honour preferring others before yourself. Be deeply sensible of your own weaknesses, follies and imperfections: as well as of the sin remaining in your heart, and cleaving to all your words and actions. And let this spirit appear in all you speak or do: *Be clothed with humility.* Reject with horror that favourite maxim of the old heathen, sprung from the bottomless pit,

*Tanti*



*Tanti eris aliis, quanti tibi fueris :*

“ The more you value yourself, the more others will value you.” Not so : on the contrary, both GOD and man *resist the proud* : and as *GOD giveth grace to the humble*, so humility, not pride, recommends us to the esteem and favour of men, especially those that fear GOD.

3. If you desire to please your neighbour for his good to edification, you should, Thirdly, labour and pray, that you may be *meek*, as well as lowly in heart. Labour to be of a calm, dispassionate temper, *gentle* towards all men. And let the gentleness of your disposition appear in the whole tenor of your conversation. Let all your words and all your actions be regulated thereby. Remember likewise that advice of St. *Peter*. As an addition to your gentleness, *be merciful ; be courteous ; be pitiful ;* be tenderly compassionate to all that are in distress, to all that are under any affliction, of mind, body, or estate. Let

“ The various scenes of human woe  
Excite your softest sympathy !”

Weep with them that weep. If you can do no more, at least mix your tears with theirs : and give them healing words, such as may calm their minds, and mitigate their sorrows. But if you can, if you are able to give them actual assistance, let it not be wanting. Be as eyes to the blind, as feet to the lame, a husband to the widow, and a father to the fatherless. This will tend greatly to conciliate the affection, and to give a profitable pleasure, not only to those who are immediate objects of your compassion ; but to others likewise that *see your good works, and glorify your Father which is in heaven.*

4. And while you are *pitiful* to the afflicted, see that you are *courteous* toward all men. It matters not, in this respect, whether they are high or low, rich or poor, superior or inferior to you : no, nor even whether good or bad, whether they fear GOD or not. Indeed the *mode* of shewing your courtesy may vary, as christian prudence will direct

rect. But the thing itself is due to all: the lowest and worst have a claim to our courtesy. But what is courtesy? It may either be inward or outward: either a temper, or a mode of behaviour: such a mode of behaviour as naturally springs from courtesy of heart. Is this the same with good-breeding, or *politeness*? (Which seems to be only a high degree of good-breeding.) Nay, good-breeding is chiefly the fruit of education; but education cannot give courtesy of heart. Mr. *Addison*'s well-known definition of politeness seems rather to be a definition of *this*. "A constant desire of pleasing all men, appearing through the whole conversation." Now this may subsist, even in a high degree, where there has been no advantage of education. I have seen as real courtesy in an *Irish* cabin, as could be found in *St. James's* or the *Louvre*.

5. Shall we endeavour to go a little deeper, to search into the foundation of this matter? What is the source of that desire to please, which we term courtesy? Let us look attentively into our own heart, and we shall soon find an answer. The same apostle that teaches us to *be courteous*, teaches us to *honour all men*. And his Master teaches me to love all men. Join these together, and what will be the effect? A poor wretch cries to me for an alms: I look, and see him covered with dirt and rags. But through these I see one that has an immortal spirit, made to know and love and dwell with GOD to eternity: I honour him for his Creator's sake. I see thro' all these rags, that he is purpled over with the blood of Christ. I love him for the sake of his Redeemer. The courtesy therefore which I feel and shew toward him, is a mixture of the honour and love, which I bear to the offspring of GOD, the purchase of his Son's blood, and the candidate for immortality. This courtesy let us feel and shew toward all men; and we shall please all men to their edification.

6. Once more. Take all proper opportunities of *declaring* to others the *affection* which you really feel for them. This may be done with such an air, and in such a manner, as is not liable to the imputation of flattery. And experience  
shews,

shews, that honest men are pleased by this, full as much as knaves are by flattery. Those who are persuaded that your expressions of good-will toward them are the language of your heart, will be as well satisfied with them, as with the honest encomiums, which you could pass upon them. You may judge them by yourselves, by what you feel in your own breast. You like to be honoured: but had you not rather be beloved?

7. Permit me to add one advice more. If you would please all men for their good, at all events *speake* to all men the very *truth* from your heart. When you speak, open the window in your breast: let the words be the very picture of your heart. In all company, and on all occasions, be a man of *veracity*, nay, be not content with bare veracity; but *in simplicity and godly sincerity, have all your conversation in the world, as an Israelite indeed, in whom is no guile.*

8. To sum up all in one word, If you would please men, please GOD! Let truth and love possess your whole soul. Let them be the springs of all your affections, passions, tempers; the rule of all your thoughts. Let them inspire all your discourse, continually seasoned with that salt, and *meet to minister grace to the hearers.* Let all your actions be wrought in love. *Never let mercy or truth forsake thee: bind them about thy neck.* Let them be open and conspicuous to all: and *write them on the table of thy heart.* *So shalt thou find favour and good understanding in the sight of GOD and man.*

Castlebar, May 22, 1787.

---

#### AN EXTRACT

Of the Rev. Mr. JOHN WESLEY's JOURNAL,

From August 12th, 1738, to November 1st, 1739.

[Continued from page 183.]

ONE of the most surprising instances of his power which I ever remember to have seen, was on the Tuesday following; when I visited one who was above measure enraged

F f

at

at *this new way*, and zealous in opposing it. Finding the argument to be of no other effect, than to inflame her more and more, I broke off the dispute, and desired we might join in prayer, which she so far consented to, as to kneel down. In a few minutes she fell into an extreme agony, both of body and soul; and soon after cried out with the utmost earnestness, "Now I know, I am forgiven for Christ's sake." Many other words she uttered to the same effect, witnessing a hope full of immortality. And from that hour, GOD hath set her face as a flint, to declare the faith which before she persecuted.

*Thursday 8.* I called upon her, and a few of her neighbours, who were met together in the evening, among whom I found a gentleman of the same spirit she had been of, earnestly labouring to pervert the truth of the gospel. To prevent his going on, as the less evil of the two, I entered directly into the controversy, touching both the cause and the fruits of justification. In the midst of the dispute, one who sat at a small distance, felt as it were the piercing of a sword, and before she could be brought to another house, whither I was going, could not avoid crying out aloud, even in the street. But no sooner had we made our request known to GOD, than he sent her help from his holy place.

At my return from hence, I found Mr. *Kinchin*, just come from *Dummer*, who earnestly desired me, instead of setting out for *London* the next morning (as I designed) to go to *Dummer* and supply his church on *Sunday*. On *Friday* morning I set out, according to his desire, and in the evening came to *Reading*, where I found a young man who had in some measure *known the powers of the world to come*. I spent the evening with him and a few of his serious friends; and it pleased GOD much to strengthen and comfort them.

*Saturday 10.* In the afternoon I came to *Dummer*; and on *Sunday* morning had a large and attentive congregation. I was desired to expound in the evening at *Basingstoke*. The next day I returned to *Reading*, and thence on *Tuesday* to *Oxford*, where I found many more and more re-  
joicing



joining in GOD their Saviour. *Wednesday 14.* I had an opportunity of preaching once again to the poor prisoners in the *Castle*. *Thursday 15.* I set out early in the morning, and in the afternoon came to *London*.

During my stay here, I was fully employed; between our own society, in *Fetterlane*, and many others, where I was continually desired to expound: so that I had no thought of leaving *London*, when I received (after several others) a letter from Mr. *Whitefield*, and another from Mr. *Seward*, intreating me in the most pressing manner, to come to *Bristol* without delay. This I was not at all forward to do: and perhaps a little the less inclined to it (though I trust I do not count my life dear unto myself, so I may finish my course with joy) because of the remarkable scriptures which offered as often as we enquired, touching the consequence of this removal: though, whether this was permitted only for the trial of our faith, GOD knoweth, and the event will shew. Till then, let me not be accounted superstitious, if I barely recite them in the same order as they occurred. \* *And some of them would have taken him; but no man laid hands on him (not till the time was come.)* † *Because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?* ‡ *Get thee up into this mountain—and die in the mount, whither thou goest up, and be gathered unto thy people.* || *And the children of Israel wept for Moses in the plains of Moab thirty days.* § *I will shew him how great things he must suffer for my name's sake.* \*\* *And devout men carried Stephen to his burial, and made great lamentation over him.*

*Wednesday 28.* My journey was proposed to our society in *Fetterlane*. But my brother *Charles* would scarce bear the mention of it; till appealing to the oracles of GOD, he received those words, as spoken to himself, and answered not again: *Son of man, behold I take from thee, the desire of thine eyes with a stroke: yet shalt thou not mourn or weep, neither shall thy tears run down.* Our other brethren how-

ever

\* John vii. 44. † c. viii. 45, 46. ‡ Deut. xxxii. 49, 50.  
|| c. xxxiv. 8. § Acts ix. 16. \*\* c. viii. 2.



ever continuing the dispute, without any probability of their coming to one conclusion, we at length all agreed, to decide it by lot. And by this it was determined, "I should go." Several afterwards desiring we might open the bible, concerning the issue of this, we did so on the several portions of scripture, which I shall set down, without any reflection upon them. \* *Now there was long war between the house of Saul and the house of David; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.* † *When wicked men have slain a righteous person in his own house, upon his bed: shall I not now require his blood at your hands, and take you away from the earth?* ‡ *And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem.*

Perhaps it may be a satisfaction to some, if before I enter upon this new period of my life, I give the reasons, why I preferred for so many years an university-life before any other: then especially, when I was earnestly pressed by my father, to accept of a cure of souls. I have here therefore subjoined the letter I wrote several years ago on that occasion:

Oxon, Dec. 10, 1734.

Dear Sir,

1. **T**HE authority of a parent and the call of Providence, are things of so sacred a nature, that a question in which these are any way concerned, deserves the most serious consideration. I am therefore greatly obliged to you, for the pains you have taken to set our question in a clear light; which I now intend to consider more at large with the utmost attention of which I am capable. And I shall the more chearfully do it, as being assured of your joining with me in imploring his guidance, who will not suffer those that trust in him, to seek death in the error of their life.

2. I entirely agree, "That the glory of GOD and the different degrees of promoting it, are to be our sole consideration

\* 2 Sam. iii. 1. † c. iv. 11. ‡ 2 Chron. xxviii. 27.

deration and direction in the choice of any course of life." And consequently, That it must wholly turn upon this single point, Which I ought to prefer, a college life, or that of the rector of a parish? I do not say, the glory of GOD is to be my *first* or my *principal* consideration: but my *only* one; since all that are not implied in this, are absolutely of no weight. In presence of this, they all vanish away: they are less than the small dust of the balance.

3. And indeed, till all other considerations were set aside, I could never come to any clear determination: till my eye was single, my whole mind was full of darkness. Whereas so long as it is fixed on the glory of GOD, without any other consideration, I have no more doubt of the way wherein I should go, than of the shining of the mid-day sun.

4. Now that life tends most to the glory of GOD, wherein we most promote holiness in ourselves and others. I say, in ourselves *and* others; as being fully persuaded, that these can never be put asunder. And if not, then whatever state is best on either of these accounts, is so on the other likewise. If it be, in the whole, best for others, so it is for ourselves: if it be best for ourselves, it is so for them.

5. However, when two ways of life are proposed, I would choose to consider first, which have I reason to believe, will be best for *my own soul*? will most forward *me* in holiness? By holiness meaning, not fasting (as you seem to suppose) or bodily austerities; but The mind that was in Christ, A renewal of soul in the image of GOD. And I believe the state wherein I am, will most forward me in this, because of the peculiar advantages I now enjoy.

6. The first of these is, daily converse with my friends. I know no other place under heaven, where I can have some always at hand of the same judgment, and engaged in the same studies: persons who are awakened into a full conviction, that they have but one work to do upon earth; who see, at a distance, what that one work is, even the  
recovery

recovery of a single eye and a clean heart; who, in order to this, have according to their power, absolutely devoted themselves to GOD, and follow after their Lord, denying themselves and taking up their cross daily. To have even a small number of such friends, constantly watching over my soul, and administering, as need is, reproof or advice with all plainness and gentleness, is a blessing I know not where to find, in any other part of the kingdom.

7. Another blessing which I enjoy here, in a greater degree than I could expect elsewhere, is retirement. I have not only as much, but as little company as I please. Trifling visitants I have none. No one takes it into his head, to come within my doors, unless I desire him, or he has business with me. And even then, as soon as his business is done, he immediately goes away.

8. Both these blessings are greatly endeared to me when I spend but one week out of this place. The far greatest part of the conversation I meet with abroad, even with the better sort of men, turns on points that are quite wide of my purpose; that no way forward the end of my life. Now, if they have time to spare, I have not. It is absolutely needful for such an one as me, to follow with all possible care and vigilance that wise advice of Mr. Herbert;

“ Still let thy mind be bent; still plotting how

“ And when and where the business may be done.”

And this, I bless GOD, I can in some measure do, while I avoid that bane of all religion, the company of *good sort of men*, as they are called; persons who have a *liking* to, but no *sense* of religion. But these insensibly undermine all my resolution, and steal away what little zeal I have. So that I never come from among these saints of the world (as *Jahn Valdesse* terms them) faint, dissipated, and thorn of all my strength, but I say, “ GOD deliver me from a half-christian.”

9. Freedom from care is yet another invaluable blessing. And where could I enjoy this as I do now? I *bear* of such a thing

a thing as the cares of the world; but I *feel* them not. My income is ready for me on so many stated days: all I have to do is, to carry it home. The grand article of my expence is food. And this too is provided without any care of mine. The servants I employ are always ready on quarter-day; so I have no trouble on their account. And what I occasionally need to buy, I can immediately have, without any expence of thought. Here therefore I can be *without carefulness*. I can *attend upon the Lord without distraction*. And I know what a help this is to the being *holy both in body and spirit*.

10. To quicken me in making a diligent and thankful use of these peculiar advantages, I have the opportunity of communicating weekly, and of public prayer twice a day. It would be easy to mention many more, as well as to shew many disadvantages, which one of greater courage and skill than me, could scarce separate from the way of life you speak of. But whatever others could do, I could not. I could not stand my ground one month, against intemperance in sleep, self-indulgence in food, irregularity in study: against a general lukewarmness in my affections, and remissness in my actions, against a softness directly opposite to the character of a good soldier of Jesus Christ. And then, when my spirit was thus dissolved, I should be an easy prey to every temptation. Then might the cares of the world and the desire of other things, roll back with a full tide upon me: and it would be no wonder, if while I preached to others, I myself should be a cast-away. I cannot therefore but observe, that the question does not relate barely to the *degrees* of holiness, but to the very *being* of it:

*Agitur de vita & sanguine Turni:*

The point is, Whether I shall or shall not work out my salvation? whether I shall serve Christ or *Belial*?

11. What still heightens my fear of this untried state, is that when I am once entered into it, I am entered irrecoverably, once for all;

*Vestigia*



*Vestigia nulla retrorsum.*

If I should ever be weary of the way of life I am now in, I have frequent opportunities of quitting it: but whatever difficulties occur in that, foreseen or unforeseen, there is no return, any more than from the grave. When I have once launched out into the unknown sea, there is no recovering my harbour. I must on, through whatever whirlpools, or rocks, or sands, though all the waves and storms go over me.

12. Thus much as to myself. But I cannot deny, "That we are not to consider ourselves alone; seeing GOD "made us all for a social life, to which academical studies "are only preparatory." I allow too, "That he will take "an exact account of every talent which he has lent us, "not to bury them, but to employ every mite we have "received according to his will, whose stewards we are." I own also, "That every follower of Christ, is, in his "proportion, the light of the world: that whosoever is "such, can no more be concealed, than the sun in the "midst of heaven; that if he is set as a light in a dark "place, his shining must be the more conspicuous; that "to this very end was his light given, even to shine on all "around him:" and indeed, that "there is only one way "to hide it, which is, to put it out." I am obliged likewise, unless I will be against the truth, to grant, "That "there is not a more contemptible animal upon earth, "than one that drones away life, without ever labouring "to promote, either the glory of GOD, or the good of "man; and that whether he be young or old, learned or "unlearned, *in a college or out of it;*" yet granting "The "superlative degree of contempt to be on all accounts "due to a *college-drone:*" a wretch who has received ten talents, and employs none; that is not only promised a reward hereafter, but is also paid before-hand for his work, and yet works not at all. But allowing all this, and whatever else you can say (for I own, you can never say enough) against the drowsy ingratitude, the lazy perjury of those, who are commonly called, *harmless men*, a fair proportion of



of whom I must, to our shame, confess, are to be found in colleges: allowing this, I say, I do not apprehend, it concludes against a college life in general. For the abuse of it, does not destroy the use. Tho' there are some here who are the mere lumber of the creation, it does not follow that others may not be of more service to the world in this station than they could be in any other.

13. That I in particular, could, might (it seems) be inferred, from what has been shewn already, viz. That I may myself be holier here than any where else, if I faithfully use the blessings I enjoy. But to wave this, I have other reasons so to judge; and the first is, The plenteousness of the harvest. Here is indeed a large scene of various action. Here is room for charity in all its forms: there is scarce any possible way of doing good, for which here is not daily occasion. I can now only touch on the several heads. Here are poor families to be relieved. Here are children to be educated. Here are workhouses, wherein both young and old gladly received the word of exhortation. Here are prisons, and therein a complication of all human wants. And, lastly, here are the schools of the prophets. Of these in particular we must observe, that he who gains one, does thereby do as much service to the world, as he could do in a parish in his whole life. For his name is Legion: in him are contained all those who shall be converted to GOD by him. He is not a single drop of the dew of heaven, but a river to make glad the city of GOD.

14. "But *Epworth*," you say, "is a larger sphere of action than this. There I should have the care of two thousand souls." Two thousand souls! I see not how it is possible for such an one as me to take care of one hundred. Because the weight that is now upon me is almost more than I can bear, shall I increase it tenfold?

——— *imponere Pelio Ossam*  
*Scilicet, atq. Ossæ frendosum involvere Olympum!*

Would this be the way to help either myself or others up to heaven? Nay, the mountains I reared would only crush my own soul, and so make me utterly useless to others.

15. I need but just glance on several other reasons, why I am more likely to be useful here than elsewhere; as, because I have the advice of many friends in any difficulty, and their encouragement in any danger: because we have the eyes of multitudes upon us, who, even without designing it, perform the most substantial office of friendship; apprizing us, if we have already done any thing wrong, and guarding us against our ever doing so again: lastly, because we have a constant fund (which I believe this year will amount to near eighty pounds) to supply the bodily wants of the poor, and thereby open a way for their souls to receive instruction.

16. If you say, "The love of the people of *Epworth* to me, may balance these advantages:" I ask, how long will it last? Only till I come to tell them plainly, that their deeds are evil; and particularly to apply that general sentence, to say to each, Thou art the man! Alas, Sir, do not I know, what love they had to you once? And how have many of them used you since? Why, just as every one will be used, whose business it is to bring light to them that love darkness.

17. Notwithstanding, therefore, their present prejudice in my favour, I cannot see that I am likely to do that good either at *Epworth* or any other place, which I may hope to do in *Oxford*. And yet one terrible objection lies in the way. "Have you found it so in fact? What have you done there in fourteen years? Have not your very attempts to do good there, for want either of a particular turn of mind for the business you engaged in, or of prudence to direct you in the right method of doing it, been always unsuccessful? Nay, and brought such contempt upon you as has in some measure disqualified you for any future success? And are there not men in *Oxford*, who are not only better and holier than you,

" but

“ but who having preserved their reputation, and being  
 “ universally esteemed, are every way fitter to promote  
 “ the glory of GOD in that place?”

[Continued at page 280.]

THE LIFE AND DEATH OF  
 THE REVEREND JOHN FLETCHER.

[Continued from page 192.]

“ I AM in hopes of seeing you soon: though my friends  
 talk of detaining me, to make a farther trial of the  
 waters. I am forbid preaching: but, blessed be GOD, I  
 am not forbid by my heavenly Physician, to pray, believe,  
 and love. This is a sweet work, which heals, strengthens,  
 and delights: let us do it, till we have recovered our spi-  
 ritual strength. And then, whether we shall be seen on  
 earth or not, it will be all alike.

“ O be hearty in the cause of religion. Be either hot  
 or cold. It is a fearful thing to be lukewarm, and thereby  
 fall into the hands of the living GOD! Be humbly zealous  
 for your own salvation and for GOD's glory. And  
 forget not to care for each other's salvation. The case of  
 wicked *Cain* is very common: the practice of many says  
 with that wretch, *Am I my brother's keeper?* O pray GOD  
 to keep you by his mighty power through faith unto sal-  
 vation. Keep yourselves in the love of GOD and keep  
 one another, by example, reproof, exhortation, encour-  
 agement, social prayer, and a faithful use of all the means  
 of grace. Use yourselves to bow at Christ's feet as your  
 prophet. Go to him continually for the holy anointing of  
 his spirit, who will be a teacher always near, always with  
 you and in you. If you have that inward instructor, you  
 will suffer no material loss, though your outward teachers  
 should be removed.

“ While you have the light of GOD's word, believe in  
 the light, that ye may be the children of the light, fitted  
 for

for the kingdom of eternal light! Where I charge you, prepare to meet with joy

Your affectionate, though unworthy  
Brother and minister,

JOHN FLETCHER."

4. I subjoin part of a letter wrote some time before in the same spirit to his parishioners at *Madeley*.

Dec. 28, 1776.

" My dear parishioners,

" The weakness of my body confining me from you, I humbly submit to the Divine dispensation. And I ease the trouble of my absence from you, by being present with you in spirit, and by reflecting on the pleasure I have felt in years past, in singing with you, *Unto us a child is born; unto us a Son is given*. This truth let us receive with all readiness, and we shall meet in Christ, the center of lasting union. And our hearts shall be full of the song of angels, *Glory be unto GOD in the highest! On earth peace! Good-will toward men!* In order to this, may the eyes of your understanding be more and more opened to see the need of a Redeemer, and to behold the suitableness, freeness, and fulness of the redemption wrought out by the Son of GOD! This wish glows in my soul so ardently, that it brings me down upon my knees, while I write. And in that posture I intreat you all, to consider and improve the day of your visitation; and to prepare in good earnest, to meet with joy your GOD and your unworthy pastor in another world! Weak as I was when I left you, I hear that many, who were then healthy and strong, have got the start of me; and that some have been hurried into eternity, without a moment's warning. May this awful event strike a deeper consideration into all our souls! May the sound of their bodies, dashed in pieces at the bottom of the pit, rouse us to a speedy conversion, that we may never through carelessness or delay, fall into the bottomless pit! Tottering as I stand on the brink of the grave,



grave, some of you also may drop into it before me. Let us all then prepare for our approaching change, and never rest till we are assured it will be a happy one! Let the long-suffering of GOD toward us, who survive the hundreds that I have buried, lead us all to repentance! Embrace Jesus Christ, who wept for you in the manger, agonized for you in the garden, bled for you on the cross, and now pleads for you on his mediatorial throne! Meet me not at the great day in your sins and in your blood! Meet me in the robe of Christ's merits and in *the white linen* (the purity of heart and life) *which is the righteousness of the saints!* Let all wickedness be gone for ever with the old year! And with the new year begin a new life: a life of renewed devotion to GOD, and increasing love to our neighbour!

" Though I hope to see much more of the goodness of GOD in the land of the living than I do see, yet blessed be the divine mercy, I see enough to keep my mind at all times unruffled, and to make me calmly willing to resign my soul into the hands of my faithful Creator. I desire your public thanks for all the favours which he continually sheweth me. May our thankfulness crown the new year, as the Lord's patience and goodness have renewed our life. Permit me to beseech an interest in your prayers also. Ask that I may be willing to receive all that GOD is willing to bestow. Ask that I may meekly suffer and zealously do all the will of GOD in my present circumstances: and that living or dying I may say, To me to live is Christ, and to die is gain. If GOD calls me soon, I beg he may in his good providence, appoint a more faithful shepherd over you. You need not fear but he will. For these many months you have had no famine of the word. And what GOD hath done for months, he can do for years: yea, all the years of your life. Only pray. Ask and you shall have. Meet me at the throne of grace, and you shall meet me at the throne of glory.

Your affectionate, obliged,  
Unworthy minister,

J. F."

5. To a friend, mean time, he wrote thus: "With respect to my soul, I calmly wait in unshaken resignation, for the full salvation of GOD: ready to trust him, to venture on his faithful love, and on the sure mercies of *David*, either at midnight, noon-day, or cock-crowing. For my time is in his hand; and his time is best, and shall be my time. Death hath lost his sting; and I thank GOD, I know not what hurry of spirits is, or unbelieving fears, under the most trying circumstances. Thanks be to GOD for his unspeakable gift!"

6. He now spent part of his time at *Brissol*, but the greatest part at *Brisslington*. In one place or the other, as well as at *Newington*, he was visited by many respectable persons. Many of these were Calvinists; several of whom bore witness to his deep piety and exalted spirit. But a dissenting minister, after pressing him hard, with regard to some of his opinions, told him with great warmth, "Mr. *Fletcher*, you had better have been gasping for life with an asthma, or have had all your limbs unstrung by a palsy, than to have wrote those Checks." Mr. *Fletcher* replied, "Sir, I then wanted more love, and I do so still:" and in his highest fervours of divine love, he always acknowledged his want of more.

7. Here also he missed no opportunity of instructing servants and children, suiting his discourse, in a manner peculiar to himself, to their capacity or their business. And what would have appeared low in another, did not appear so, when spoken by him. Thus he advised the cook, "to stir up the fire of divine love in his heart, that it might burn up all the rubbish therein, and raise a flame of holy affection: to which with the greatest cordiality he would subjoin a short prayer. Thus to the housemaid, he said, "I intreat you, to sweep every corner of your heart, that it may be fit to receive your heavenly guest." To a poor man, who came there in a deep consumption, but little concerned for his soul, he said, in a very solemn manner (laying one hand on his own breast, and the other on the poor man's) "GOD hath fixed a loud knocker at your breast and mine. Because we did not regard, as we ought

to

to have done, the gentle knocks and calls of his Holy Spirit, his word, and his providences, he has taken fast hold here, and we cannot get out of his hand. O let this knocker awaken you, who are just dropping into eternal sleep!"

8. When one or another occasionally mentioned any unkind thing, which had been said of him or his writings, if the person who had said it, was named, he would stop the speaker immediately, and offer up the most fervent prayer for the person of whom he spoke. He did not willingly suffer any one to say any thing against his opponents. And he made all the allowances for them, which, on a change of circumstances, he would have wished them to make for him.

9. He continued at *Bristolington* till the first of *December*, 1777. All other means having now been fairly tried, with very little effect, most of the symptoms being nearly the same as they were several months ago: it was determined by the most skilful physicians, that nothing could save his life but a sea voyage. When this was fixed, *Mr. Ireland* (a friend in need!) carried him back to *Newington*. While he was here, preparing for his voyage, he wrote as follows to one of his flock at *Madely*.

"I heartily thank you for your kind letter. May the GOD of all grace and love, our common Father and our all, bless you all with all spiritual blessings, and with such temporal favours, as will best serve the end of your growing in grace.

"My desire is, if I should be spared to minister to you again, to do it with more humility, diligence, love, and zeal. But as matters are, you must take the will for the deed. And let us all praise GOD for all that is past, and trust him for all that's to come! The Lord enable you all to cleave to Christ, and in him to abide in one mind, *striving together for the hope of the gospel*, the fulness of the Spirit. Of this we have often discoursed together: but we have not pressed into it with sufficient ardour and violence. GOD give us the humble and violent faith which inherits the promises, that we may always triumph in Christ,

Christ, in life and in death! I beg you would help me to thank the Author of all good for every blessing of this life: but above all, for the lively hope of the next, and for Christ our common hope, peace, joy, wisdom, righteousness and salvation! In him I meet and embrace you all! GOD blefs you, and crown you with loving kindness and tender mercies! I live, if you stand. Do not let me want the reviving cordial of hearing that you stand together firm in the faith, deep in humility, and rejoicing in loving hope of the glory to come! Blefs GOD much for the gift of his only-begotten Son! Be much in private prayer. Do not forget the assembling yourselves together in little companies, as well as in public. Walk humbly as in the sight of death and eternity. And pray still for

Your unworthy servant,

J. F.

“ Let none of your little companies want. If any do, you are welcome to my house. Take any part of the furniture there, and make use of it for their relief. And this shall be your full title for so doing.

Witness my hand,

JOHN FLETCHER.”

10. In the beginning of December, he set out with Mr. *Ireland* and his family, beside some other company. A little account of the former part of his journey, is given by Mr. *Ireland*, in a letter to a friend.

“ We left *Calais*, Dec. 12. The north wind was very high, and penetrated us even in the chaise. We put up at *Bretzul*, and the next day got to *Abbeville*; whence we were forced by the miserable accommodations we met with, to set out, though it was Sunday. Mr. *Fletcher* and I used to lead the way: but now the other chaises got before us. Nine miles from *Abbeville* our axletree gave way through the hard frost, and we were both left to the piercing cold, on the side of a hill, without any shelter. After waiting an hour and a half we sent the axletree and wheels back to be repaired: and leaving the body of the chaise under a guard,



guard, procured another to carry us to the next town. On the 15th, our chaise arrived in good repair. Travelling steadily forward (though the country was all covered with snow) on the 27th we reached *Dijon*. During the whole journey, Mr. *Fletcher* shewed visible marks of a recovery. He bore both the fatigue and piercing cold as well as the best of us. On the 31st we put up at *Lyons*, and solemnly-closed the year, bowing our knees before the throne, which indeed we did not fail to do, all together, every day. January 4, 1778, we left *Lyons*, and came on the 9th to *Aix*. Here we rest: the weather being exceeding fine and warm. Mr. *Fletcher* walks out daily. He is now able to read, and to pray with us every morning and evening. He has no remains of his cough, or of the weakness in his breast. His natural colour is restored, and the fallowness quite gone. His appetite is good, and he takes a little wine."

11. In another letter, Mr. *Ireland* writes thus: "Soon after our arrival here, I rode out most days with my dear and valuable friend. He now and then complained of the uneasiness of the horse, and there were some remains of foreness in his breast. But this soon went off. The beginning of February was warm, which, when he walked in the fields, relaxed him too much. But when the wind got north or east, he was braced again. His appetite is good; his complexion as healthy as it was eleven years ago. As his strength increases, he increases the length of his rides. Last Tuesday he set out on a journey of a hundred and twelve miles. The first day he travelled forty miles. The third day he travelled fifty-five. He bore his journey as well as I did: and was as well and as active at the end of it as at the beginning. During the day, he cried out, "Help me to praise the Lord for his goodness: I never expected to see this day." He now accepted a pressing invitation to preach to the Protestants here. He did so on Sunday morning on these words, *Examine yourselves, whether ye be in the faith*. For some days before, he was afraid he had done wrong in accepting the invitation. But Oh! how shall I be able to express the power and liberty

which the Lord gave him! Both the French and English were greatly affected: the word went to the heart both of faints and sinners. If the Lord continues his strength and voice (which is now as good as ever it was) he has an earnest invitation to preach where we are going, near *Montpelier*. You would be astonished at the intreaties of pastors as well as people. He has received a letter from a minister in the *Levine* mountains, who intends to come to *Montpelier*, sixty miles, to press him to go and preach to his flock. Soon after this, his brother came to fetch him to *Switzerland*. He purposes to spend the next summer in his own country, and the following winter in these parts, or in some part of the south of *France*.

12. "His brother conducted him from *Montpelier* to *Nyon*, the place of his nativity. Here he lived in that which was his father's house, in the midst of his affectionate relations, who took care that he should neither want the best advice, perhaps equal to any in *Europe*, nor any thing that could possibly contribute to the full recovery of his health."

13. About this time a letter was written to that venerable old man, Mr. *Perronet*, vicar of *Shoreham*, informing him that there was a valuable estate at his native place, which properly belonged to him, and which might easily be recovered, if he sent one of his sons to claim it. All his friends whom he consulted on the occasion, judged this information was not to be slighted. And his youngest son, Mr. *William Perronet*, was willing to undertake the journey. But before he set out, he wrote to Mr. *Fletcher*, desiring his advice. Part of his answer was as follows:

*Nyon, June 2, 1778.*

"While I write to you to make your title clear to a precarious estate on earth; permit me to remind you of the heavenly inheritance entailed upon believers. The will (the New Testament) by which we can recover it, is proved: the court is equitable: the Judge loving and gracious. To enter on the possession of part of the estate here, and of the whole hereafter, we need only to believe,  
and

and *prove evangelically*, that we are believers. Let us set about it *now* with earnestness, with perseverance, and with full assurance, that through grace we shall carry our point. Alas, what are estates or crowns to grace and glory? The Lord grant we may all choose the better part!

"Since I wrote last, in order to shorten my journey, I ventured to cross the 'mountains, which separate *France* from this country. But on the third day, I found an unexpected trial—a hill, which we were to ascend by a winding road, but so steep, that the horses were hardly able to draw the empty chaise. This obliged me to walk in the steepest places for several hours together. The sun was hot. I perspired violently, and the next day I spat blood again. But having kept to asses' milk ever since, I am (blessed be GOD) much better.

"This country is delightful. I invite you to come and see it, and share a delightful apartment. I design to try this fine air some months longer. We have a fine shady wood, near the lake, where I can ride in the cool all the day, and enjoy the singing of a multitude of birds. But this, though sweet, does not come up to the singing of my dear friends in *England*. There I meet them in spirit several hours in the day. GOD blebs my dear friends!"

14. About the same time he wrote to Dr. *Turner* as follows:

"Should I gather strength, I should under GOD, acknowledge *you*, dear Sir, as the instrument of that blessing, as you were above twenty years ago. Ten thousand thanks I render to you, Sir, and to Mr. *Perronet* for your kind and generous care and attendance. May GOD reward you both, by bestowing upon you all the blessings which can make life happy, death comfortable, and eternity delightful and glorious! May the richest cordials of divine love, and the balm of Gilead, a Saviour's precious blood, revive your souls and comfort your hearts! And in your every want and extremity, may you both find such tender helpers and comforters, as have been found in you by, dear Sir,

Your most obliged, though most unworthy  
servant and patient,

JOHN FLETCHER."

15. In the latter end of the year, Mr. *William Perrenet* set out for *Switzerland*. In a letter he wrote from thence to Mr. *Greenwood*, he gives a little farther account of Mr. *Fletcher*. And this letter I the rather insert, as I believe this letter with a few more, is all that remains of that amiable young man, who never more saw his native land, being called hence, while he was on his journey to *England*.

There is something in the beginning of his letter, which is a little humorous: but this the candid reader will easily excuse. It runs thus;

*Nyon, Jan. 18, 1779.*

“ Dear Sir,

“ As you desire of me to send you some account of my journey, now I am a little settled, I will do it in the best manner I am able.

“ I set out from *London* on Tuesday, November 17. We arrived at *Dover* about 3 on Wednesday morning; embarked on Thursday, and arrived at *Calais* in about three hours.

“ Though it was in war-time; yet we did not meet with the least incivility, either here or in any part of *France*. But the badness of the inns makes the travelling through this country disagreeable. The rooms in general are so dirty, as to be fitter for swine than men. Each room both above and below stairs, is provided with two, three, or four beds. And they are so high as to require steps to get up to them. For there is on each bed, first, a monstrous canvas bag, stuffed with a huge quantity of straw: over this a feather bed, and on this as many mattresses as the host can furnish. But the worst is, the sheets are not damp, but rather downright wet. Yet the good woman would constantly scold us, if we attempted to dry them even at our own fire: insisting upon it, that it was impossible they should be damp at all.

[Continued at page 287.]

*The*



*The JOURNAL of FRANCIS ASBURY, Bishop of the  
Methodist-Episcopal Church.*

From March 26, 1772, to April 14, 1773.

[Continued from page 199.]

**M**ONDAY, September 7. *Richard Saufe, Charles White,* and myself set off for *New-Rockelle.* At night I felt myself unwell, and my mind under a cloud, but gave an exhortation at Mr. *Devee's* in the evening.

Tuesday 8. This was a day of heaviness, much trouble, sore temptation, and sorrow of heart; but in the evening I was happy in GOD, and spake with power and feeling. On Wednesday my mind was more warmly engaged, and I preached to many people both at 3 o'clock and 7.

Thursday 10. Mr. *Devee* accompanied me as far as *Kingsbridge,* on my way to *York,* where *Sammy Selby* met me, and rode with me the rest of the way.

I preached in the evening, and rose to preach next morning at 5. It appears to me that trouble is at hand, but I fear nothing; being conscious of having acted uprightly before them all, and having no by-ends in view. Whoever has must answer for it. Whatever comes, I am determined, while here, by the grace of GOD, to proceed according to the Methodist doctrine and discipline.

Friday 11. I met the people in the morning, to discourse with them about their temporal matters, and appointed Mr. *Chase* to take an account of the weekly and quarterly collections. But the two other stewards refused an exact entry of the money that is not settled. However, the people *must* have the same satisfaction concerning the other collections. Saturday morning, I felt a strong desire to live to GOD, and act with a single eye to his glory in all that I do. On Saturday evening we had a comfortable meeting. After preaching to many people on the Lord's day at 7, I prepared to approach the table. There was a great drawing among the people while these words were enforced, *This do in remembrance of me.* Lord prepare my heart.

heart. My bleeding Lord! let my soul feel thy melting love. Lord, make all thy people glad together in thee, that thou mayest be glorified in and by us both now and ever. At the table I had peace and joy; and was deeply affected at the sight of the poor negroes, seeing their sallow faces adorn the table of the Lord. In the evening I had a full house and much divine assistance.

Monday 14. I had much peace and love in preaching at 5, and this day felt power to live to GOD.

Tuesday 15. I spent great part of my time in company, and preached with some life to a small company at *Bloom-  
ingdale*. Preaching at 5 the next morning, I had many people, and a comfortable sense of GOD; and possess a humble hope that I shall live this day to GOD.

Wednesday 16. I set off for *New-town*, and find nearness to GOD and more constancy of mind, with a humble hope that I shall live to GOD. Our journey was wet and troublesome; however there was a small company of people, and I preached with some life, and disregard my fatigue if any good can be done. We returned to *York* in the night, which was very dark: but he to whom the darkness is known, conducted us in safety. Friday morning I found peace and life; but Satan was hard at my heels. Lord help me to be always guarded, and to fly the very appearance of evil; so that in thy strength I may every moment conquer.

Saturday 19. I felt comfortable in preaching this morning at 5 o'clock. Oh my GOD! help me to live this day to thy glory. We had life this evening also in public exhortation.

Lord's day 20. In the morning we had a good time while I spake from the latter part of the eighty-first psalm; and in the evening we had a very full house, and the Lord favoured me with warmth and power while I addressed the people from Rom. vi. 17, 18. After preaching on Monday morning, I went to *Staten-Island*. Justice *Wright* met me and informed me that the people were very busy at that time in court; so I went and preached to many attentive people at *Bird's* ferry. Hitherto the Lord hath

hath helped. I will endeavour to praise him with my whole heart, and glorify him more and more. Tuesday I crossed the bay and preached in the evening at *York*.

Wednesday 23. In the morning I preached, and felt a measure of peace, and stronger confidence in my soul towards GOD.

I am now twenty-seven years of age, and have had a religious concern on my heart about fourteen years; though I felt something of GOD as early as the age of seven years.

Thursday 24. I preached in the morning from Psalm lxxxvi. 17; and found myself enlarged in the evening on the subject of the good Samaritan. This day my soul has felt much love toward GOD, and my mind has been bent on doing his will.

Friday 25. Attending the lecture to-day, I heard the Doctor with much satisfaction; and in the evening preaching, I laid open the plague of the human heart as I felt it. It was a solemn time. This day we received tidings from *Philadelphia* of their doing well both in spiritual and temporal matters. Some have been much dissatisfied with private society-meetings, and collections in the classes. But in the midst of every trial, the Lord keeps me in peace. On Saturday morning, though it was cold, we had many people and a moving time at 5 o'clock; and a comfortable season in the evening exhortation.

Lord's day 27. Preaching this morning on *building the tower*, I had some assistance; but experienced some heavy exercises of mind this day. In the evening I was enabled to preach with power, on the awful subject of judgment: attempting

- I. To prove that the judgment will be universal.
- II. To describe the person of the Judge.
- III. To describe the awful events preceding and attending that period.
- IV. To point out the business of the day.
- V. To shew the decision and consequents.

Monday 28. Many people attended the preaching at 5 o'clock, and Brother *Sause* and myself set off in the forenoon

noon for *New-Rochelle*. As we came unexpectedly on the people, I improved the occasion by preaching from these words, *In such an hour as ye think not, the Son of man cometh.*

Tuesday 29. At friend *Devoe's*, I preached with inward life from *Ezek. xxxiii. 4.* I have been much assaulted this day with temptations. But have been kept by the power of GOD. I find a degree of effeminacy cleaving to me, but abhor it from my very heart. The reading of Mr. *Wesley's* journal has been made a blessing to me, and I hope for victory over all my foes.

Wednesday 30. I was led to speak very closely at *Peter Bonnett's*, to a congregation in which were many old people; and then returned to Mr. *Devoe's*, where I preached with freedom, and enforced the duty of meeting together among themselves.

October 1. I set off for *York*; preaching to a small company at *Kingsbridge* on my way. This day I received a letter from my mother, informing me that she was very weak in body, and had an earnest desire to see me once more before she dies.

October 3. Though I preached with liberty last night, yet my mind was troubled to-day with temptations; but earnestly desire to renew my covenant with GOD. Mr. *Wright* received a letter from Mr. *Wesley*, enforcing our rules and discipline. My desire is to set loose to every created object, and through grace to be holy as my Lord is holy.

Lord's day 4. I felt divine assistance in preaching both morning and evening; but was grieved at society-meeting, to see the steward desirous to let strangers in.

On Monday I wrote to Mr. *Wesley*, and communicated the true sentiments of my mind.

Tuesday 6. This was a day of peace and rest to my soul. After preaching at night with some power, I spoke to our steward, whose conduct did not altogether please me—frequently avoiding to speak to me—absenting himself from the meeting of the leaders—the appearance of dissimulation—opposing our rules—and consulting persons who were



members of our society. He appeared to be somewhat affected by the conversation.

Thursday 8. In preaching both morning and evening, I had an opening of soul toward the people, and found my mind in peace. My greatest concern is to be altogether holy in heart. I met the society this evening, and told them plainly my mind relative to their state as a collective body.

Friday 9. I met the leaders, and there were some sharp debates. After much had been said, I was charged with using Mr. N—— ill, in saying, He opposed my meeting the society. Mr. L—— told me that I had already preached the people away; and intimated that the whole work would be destroyed by me. Perhaps this was because I spoke so freely to Mr. N——, and desired him to take care what company he kept.

Saturday 10. I received a letter from Mr. Wesley, in which he required a strict attention to discipline; and appointed me to act as assistant. He also enjoined that Mr. Williams might not print any more books without his consent. I also received a letter from Mr. Williams, informing me of the state of matters in Maryland; and that it was appointed for me to winter there. For this I intend to prepare.

Lord's day 11. Preached with power in the morning, and spoke freely to a large congregation in the evening. My soul is blest with peace and love to GOD.

Monday 12. Read one of Mr. Wesley's sermons to the people, and believe some felt it reproving them for evil speaking. My mind is serene and comfortable. Part of Monday was spent in meeting classes; and on Tuesday morning at 5, I had many people and preached with life. My intention is to deal faithfully with all; and it is my real opinion, that I am not so sensible of faults in any other persons, as in myself. Lord, help me to be faithful, and in all I do to glorify thee more than ever. My soul felt power this evening in preaching.

Wednesday. Went to *New-town*, but was not expected. However, we collected many people to hear the word.

I i

I then

I then returned to *York*, and after preaching in the morning was engaged in settling the classes, making up some bands, and meeting the children. I have reason to be thankful, though my trials have been great from many quarters, they have not moved me.

Friday 16. Preached in the morning, and felt resigned to any thing, having no choice, but am willing to go to the end of the world, if I can be holy and useful.

Lord's day 18. Preached in the morning with some sensibility, and then went to hear Mr. *Ingles*, who delivered a profitable discourse on the education of children. He proved the necessity, antiquity, and human authority of catechising; and made it evident, that in the primitive church, the best and ablest men were appointed for this work. He gave some account of the school in *Alexandria*; and told the audience, that in this duty there should be both precept and example, and sometimes severity. In the evening I was enabled to speak plainly to a large congregation, from *Deut. xxx. 19. I call heaven and earth to record against you this day, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.* This day we had a love-feast. Many people spoke freely, but not long. This I have observed more here than in *England*, that the people speak short, and yet very full.

Monday 19. Set off in the stage for *Philadelphia*. The company was all pretty quiet except one young man, who frequently profaned the name of the Lord. It was my intention to reprove him, but waiting for a proper time, I found an opportunity when there was only one person with him, and then told him how he had grieved me. He received the admonition very well; and excused himself by saying, he did not think of what he was doing. Afterwards he seemed more careful. After dining at *Brunswick*, we came to *Princeton*, a place I had long wished to see for the sake of the pious Mr. *Davis*, late president of the college there. Here I met Mr. *Boardman*, and we both agreed in judgment about the affairs of the society: and we were comforted together. The next day I came to *Trenton*;

*Trenton*; but a drunken sailor had locked up the court-house, so was obliged to preach in a school-house, where we had a comfortable meeting; and also at 5 the next morning.

[Continued at page 297.]

## LETTER.

[Motives and marks of growth.]

*To the most loving and best beloved, the servants of Christ in Taunton, grace and peace.*

*Most dear and tender friends,*

**W**HOSE I am, and whom under GOD I desire to serve; to build you up in holiness and comfort hath been through grace my great ambition. This is that which I laboured for; this is that which I suffer for: and in short, the end of all my applications to you, and to GOD for you. How do your souls prosper? Are they in a thriving case? What progress do you make in sanctification? Doth the house of *Saul* grow weaker and weaker, and the house of *David* stronger and stronger? Beloved, I am jealous of you with a godly jealousy, lest any of you should lose ground in these declining times: and therefore cannot but be often calling upon you to look to your standing, and to watch and hold fast, that no man take your crown. Ah! how surely shall you reap in the end, if you faint not! Take heed therefore that you lose not the things you have wrought, but as you have begun well, so go on in the strength of Christ, and give diligence to the full assurance of hope to the end.

Do you need motives? 1. *How much are you behind hand?* Oh, the fair advantages that we have lost! What time, what sabbaths, sermons, sacraments, are upon the matter lost! How much work have we yet to do! Are you

you sure of heaven yet? Are you fit to die yet? Surely they that are under so many great wants, had need to set upon some more thriving courses.

Secondly, *Consider what others have gained, whilst we, it may be, sit down by the loss:* Have we not met many vessels richly laden, while our souls are empty? Oh, the golden prizes that some have won! While we have folded the hands to sleep, have not many of our own standing in religion, left us far behind them?

Thirdly, *Consider you will all find little enough when you come to die:* The wise among the virgins have no oil to spare at the coming of the bridegroom; temptation and death will put all your graces to it. How much ado have many had at last to put into this harbour! *David* cries for respite till he had recovered a little more strength.

Fourthly, *Consider how short your time for gathering in probably is?* The Israelites gathered twice so much manna against the sabbath as they did at other times, because at that time there was no manna fell. Brethren, you know not how long you have to lay in for. Do you ask for marks, how you may know your souls to be in a thriving case?

*First, If your appetites be more strong.* Do you thirst after GOD and grace, more than heretofore? Do your cares for and desires after the world abate? And do you hunger and thirst after righteousness? Whereas you were wont to come with an ill-will to holy duties, do you now come to them as an hungry stomach to its meat?

*Secondly, If your pulses beat more even.* Are you still off and on, hot and cold? Or is there a more even spun thread of holiness through your whole course? Do you make good the ground from which you were formerly beaten off?

*Thirdly, If you do look more to the carrying on together the duties of both tables.* Do you not only look to the keeping of your own vineyards, but do you lay out yourselves for the good of others? and are ye filled with zealous desires for their conversion and salvation? Do you manage your talk and your trade, by the rules of religion?

Do



Do you eat and sleep by rule? Doth religion form and mould, and direct your carriage towards husbands, wives, parents, children, masters, servants? Do you grow more univerſally conſcientious? Is piety more diffuſive than ever with you? Doth it come more abroad with you, out of your cloſets, into your houſes, your ſhops, your fields? Doth it journey with you, and buy and ſell for you? Hath it the caſting voice in all you do?

*Fourthly, If the duties of religion be more delightful to you.* Do you take more delight in the word than ever? Are you more in love with ſecret prayer, and more abundant in it? Cannot you be content with your ordinary ſeaſons, but are ever and anon making extraordinary viſits to heaven? And upon all occaſions turning aſide to talk with GOD in ſome ſhort ejaculations? Are you often darting up your ſoul heavenwards? Is it meat and drink for you to do the will of GOD? Do you come off more freely with GOD, and answer his calls with more readineſs of mind?

*Fifthly, If you are more abundant in thoſe duties which are moſt diſpleaſing to the fleſh.* Are you more earneſt in mortification? Are you more ſtrict and ſevere than ever in the duty of daily ſelf-examination, and holy meditation? Do you hold the reins harder upon the fleſh than ever? Do you keep a ſtricter watch upon your appetites? Do you ſet a ſtronger guard upon your tongues? Have you a more jealous eye upon your hearts?

*Sixthly, If you grow more vile in your own eyes.* Do you grow more out of love with men's eſteem, and ſet leſs by it? Are you not marvellous tender of being ſlighted? Can you rejoice to ſee others preferred before you? Can you heartily value and love them that think meanly of you?

*Seventhly, If you grow more quick of ſenſe, more ſenſible of divine influences, or withdrawings.* Are you more afraid of ſin than ever? Are your ſins a greater pain to you than heretofore? Are your very infirmities your great afflictions? and the daily workings of corruption a continual grief of mind to you?

I muſt

I must conclude abruptly, commending you to GOD,  
and can only tell you that I am

Yours in the Lord Jesus,

J. A.

## LETTER.

[From Miss M. A—, to the Rev. J. Wesley.]

Rev. Sir,

**A**S the end of your labour in the vineyard is the conversion of souls, it will give you much pleasure to be informed that my sister *Nancy* is truly converted.

She says, she often envied the happiness of the people called Methodists; and that not finding it in herself, concluded it was for want of knowing GOD.

Mr. *Eden's* conversation was much blessed to her, as many things he said greatly affected her. But under your sermon on, "*Now* is the accepted time, and *now* is the day of salvation," her heart said, this belongs to *me*. When you said to me at supper, "Press forward, lest your sister should get before you," the word came home to her heart. When she retired, she prayed earnestly that it might be so.

In the morning, a little after you took leave of her, she could praise GOD, as *her* GOD: soon after, she communicated it to her brother; and the next day joined the society. The day following, coming over to see me, I was quite astonished; as she seemed fully to possess the faith which worketh by love. She now prayed, and sang the praises of GOD continually; and was so full of the love of GOD, that she could hardly contain herself. She seemed also to forget her food, while her sleep quite forsook her. She most earnestly desired to receive the Lord's supper, and had no fear of death; but feared it was wrong to be so happy, as she had felt so little sorrow for sin.

The two things she formerly thought would be her greatest crosses to part with, if ever she became serious, she was  
tried

tried with the next day; when behold! the mountain became a plain: for her right hand was cut off without much difficulty!

She said she would go to her worldly acquaintance, and tell them what GOD had done for her soul: and also tell them how she must live and act; and that if they would do so too, she would continue their acquaintance; but if not, she must break it off.

I know, Sir, you will bless GOD with me, because he has given you a child, and me a sister in the Lord. I now begin to hope that all our family will be brought to the knowledge of the truth. How delightful is the thought! I bless GOD that I can rejoice in Christ Jesus! and have no confidence in the flesh. Pray for me, reverend Sir, and believe me to be your most affectionate and obliged servant,

M. A——.

Feb. 20, 1773.

*A short Account of the Death of Mrs. S. BUMSTED.*

**H**EARING that my dear wife was in labour, I flew immediately to her assistance, and found her almost in the agonies of death; but perfectly sensible and very happy.

When we judged her not able to pronounce one word distinctly, she broke out, to my great surprise and comfort,

“ I’ll praise my Maker while I’ve breath,  
And when my voice is lost in death,  
Praise shall employ my nobler powers.”

When she saw all about her in great affliction, she endeavoured to comfort us by repeating the following words,

“ Come on, my partners in distress,  
My comrades through the wilderness,

Who

Who still your bodies feel;  
 Awhile forget your griefs and fears,  
 And look beyond this vale of tears  
 To that celestial hill."

When death seemed to appear something formidable,  
 she cried,

"No, not Jordan's stream, nor death's cold flood,  
 Shall fright me from the shore."

Again, she said,

"Hark! they whisper! angels say,  
 Sister spirit, come away!"

Then the dear creature extending her dying arms, as if  
 just going to fly away to her Saviour, said,

"For me my elder brethren stay,  
 And angels beckon me away,  
 And Jesus bids me come!"

She then added, with unspeakable rapture,

"O what are all my sufferings here,  
 If Lord thou count me meet,  
 With that enraptur'd host to appear,  
 And worship at thy feet!"

I never before saw a dying creature so supported: and  
 what I then felt, and do now feel on the occasion, is un-  
 utterable! My heart seems ready to burst with grief and  
 joy at the same instant! Surely no one ever stood in more  
 need of the prayers of christian friends than I do, who am  
 now deprived of the comfort and assistance of a most wor-  
 thy and engaging companion.

D. BUMSTED.

London, Oct. 4, 1773.

*A short*



*A short Account of MARY PARKINSON, of Lisburn, in  
Ireland.*

**M**ARY PARKINSON feared GOD from her childhood, and often lamented her sinful state; though she was ignorant of the nature and method of salvation! About eleven years ago, as one was giving out the following hymn, in her father's house,

O let no gloomy crime,  
Pollute the rising day!  
Or Jesu's blood, like evening dew,  
Wash all the stains away!

she felt her need of Christ, and the same night found a clear sense of her acceptance with GOD. That night, while asleep, she was in a kind of trance, and 'saw the glory of heaven. Being waked, she cried out to those about her, "O come, and taste the waters of life; for they are now running!" She also gave thanks for the comfortable sleep she had had, and seemed grieved that she awoke so soon.

From this time she was much in prayer for herself, the success of the gospel, and the world in general. In this employment she frequently spent whole nights: never taking rest till she found power to believe. Though for a long time she had been dreadfully afflicted with rheumatic pains, she was supported under them by faith and prayer.

About nine years ago (having now lost the use of her limbs) she was carried to a love-feast, at Mr. G—'s, at which time her soul was filled with the pure love of GOD. From that time she was never heard to complain that GOD dealt hardly by her; but rejoiced evermore, prayed without ceasing, and in every thing gave thanks.

Being asked a little before her death, if she found any temptation? she said, "I am sometimes tempted to think that GOD deals hardly with me; but these temptations all vanish by looking unto Jesus!"

For some years, her knees being drawn up to her breast, she was forced to lie constantly on one side, till her bones

K k

came

came nearly through her skin. Accordingly, she was so contracted, that when dead, her whole length was not quite two feet. She had also (besides constant pain) been quite blind for some time; and experienced very great poverty. Yet in all this she was so supported, that she could praise the Lord continually.

Some time before her death, she said, "I see the gate of heaven open to receive me; and hear the Lord say, Come up, my love, my dove, my undefiled! He assures me I shall enter in: seeing my robes are washed, and made white in the blood of the Lamb. I shall soon mount up as on the wings of an eagle, and be where pain and sickness, sorrow and weeping, shall be no more!" Having said this, she fell asleep in Jesus, in the 50th year of her age.

*April 5, 1785.*

---

## Poetry.

---

### SHORT HYMNS.

EXOD. xxxiv. 6. *Merciful and gracious.*

**M**ERCIFUL GOD, thyself proclaim  
 In this polluted breast;  
 Mercy is thy distinguish'd name,  
 Which suits a sinner best;  
 Our misery doth for pity call,  
 Our sin implores thy grace;  
 And thou art merciful to all  
 Our lost apostate race.

EXOD.

EXOD. xxxiv. 6. *Abundant in goodness.*

**T**HY goodness and thy truth to me,  
 'To every soul abound;  
 A vast, unfathomable sea,  
 Where all our thoughts are drown'd:  
 Its streams the whole creation reach,  
 So plenteous is the store:  
 Enough for all, enough for each,  
 Enough for evermore.

---

Do. xxxiv. 6. *Abundant in truth.*

**F**AITHFUL, O Lord, thy mercies are,  
 A rock that cannot move;  
 A thousand promises declare  
 Thy constancy of love:  
 Throughout the universe it reigns  
 Unalterably sure;  
 And while the truth of GOD remains,  
 'Thy goodness must endure.

---

Do. xxxiv. 7. *Keeping mercy for thousands.*

**R**ESERVES of unexhausted grace  
 Are treasur'd up in thee,  
 For myriads of the fallen race,  
 For all mankind and me:  
 The flowing stream continues full,  
 Till time its course hath run:  
 And while eternal ages roll,  
 Thy mercy shall flow on.

NUMB.

NUMB. xi. 27. *There ran a young man, and told Moses,  
and said, Eldad and Medad do prophesy in the camp.*

**E**LDAD, they said, and Medad there,  
Irregularly bold,  
By *Moses* uncommission'd dare  
A separate meeting hold!  
And still whom none but heaven will own,  
Men whom the world decry,  
Men, authoriz'd by GOD alone,  
Presume to prophesy!

---

Verse 28. *My lord Moses, forbid them,*

**H**OW often have I blindly done  
What zealous *Jeshua* did,  
Impatient to the rulers run,  
And cry'd, "My lords, forbid!  
" Silence the schismatics! constrain  
" 'Their *thoughts* with ours t' agree,  
" And sacrifice the souls of men  
" To idol-unity!"

---

Verse 29. *Enviest thou for my sake?*

**M**OSES, the minister of GOD,  
Rebukes our partial love,  
Who envy at the gifts bestow'd  
On those we disapprove!  
We do not our own spirit know,  
Who wish to see suppress'd  
The men that *Jesu's* spirit show,  
The men whom GOD hath blest.